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THE

FIFTIETH

ANNUAL REPORT

OF THE

AMERICAN MADURA MISSION.

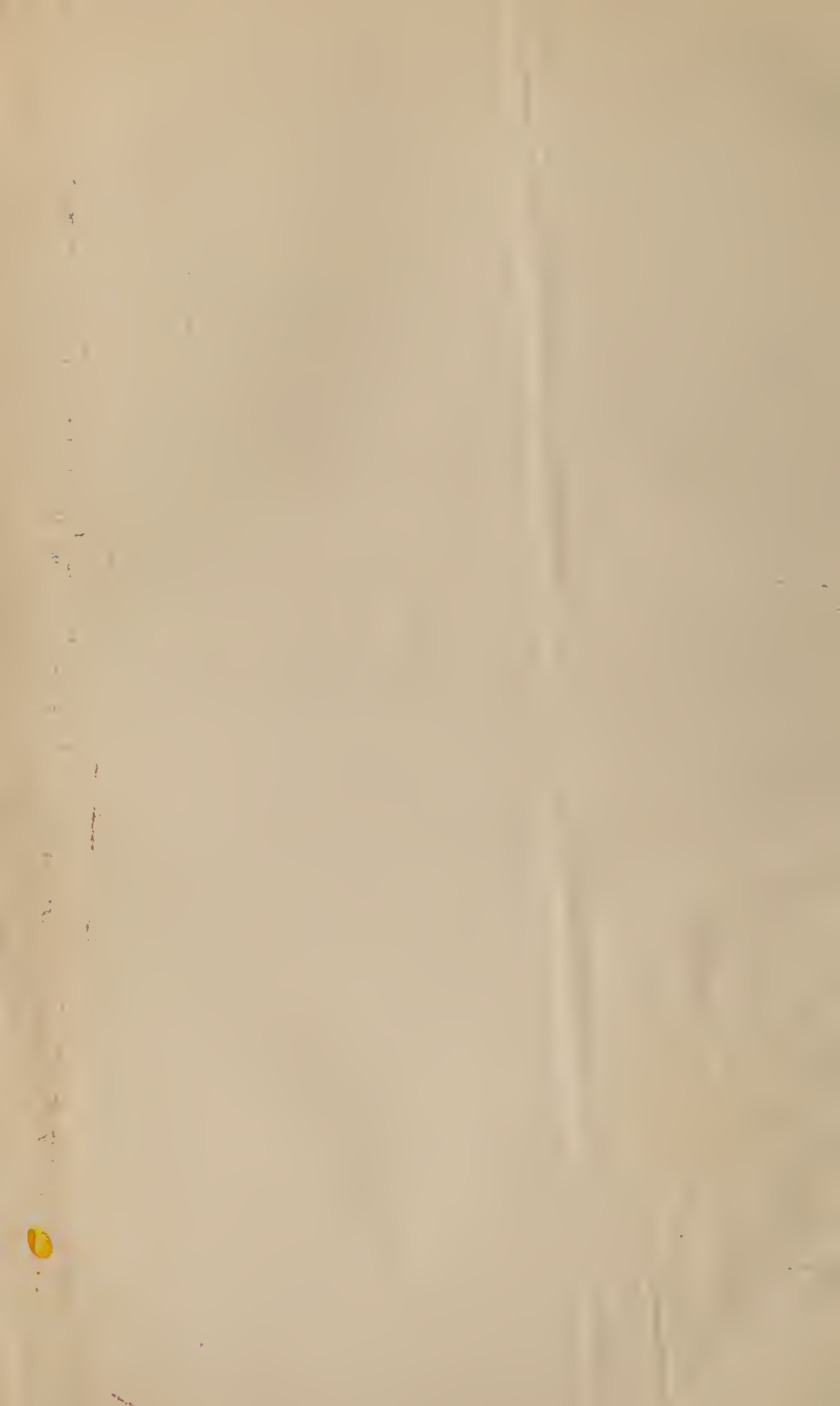
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REPORT.

THERE are two sides to many things with which we have to do, and there are two sides to mission work in India. One is the *sunny* and the other the *shady* side. And as a mission report is supposed to be a mirror of mission work it, too, must reflect both of these sides.

While the main object in preparing these annual statements of our work in the Madura district, is to render an account of our stewardship, to those who have sent us to India, yet we are glad to encourage our fellow-workers, in other parts of India, and prove to the friends in this country, who take a kind interest in our work, that their sympathy and aid are not given in vain.

We know that mission reports sometimes fall into the hands of those peculiarly constituted individuals, who can only look at mission work through smoke glasses or those tinted blue and so are blind to the sunny side, which more hopeful observers discover. All such, as well as those who have made up their minds that missions must be a failure, should read these pages cautiously, lest they awake suddenly to the discovery that there are some mission sun-beams bright enough to penetrate even the dark and gloomy recesses of their hearts.

For an interesting and instructive example of growth in mission work as shown in a single station we quote from a paper received from Mr. Noyes:—

“For six years the station of Periakulam had been without a resident missionary, and when I took charge, in January, 1854, there were 12 congregations, containing 785 souls, 47 church members, 4 schools with 45 pupils, 6 catechists, 3 Bible readers and 4 teachers. During the

past thirty years, the number of congregations has increased from 12 to 38; the membership from 785 to 2650; the communicants from 47 to 560; the native assistants, most of whom have come from our own congregations, from 13 to 54; the village schools from 4 with 45 pupils to 27 with 603 pupils; the village school fees from nothing to Rs. 150; and the benevolent contributions from Rs. 50, in 1854, to Rs. 1,450, in 1883.

"But these figures do not indicate the full amount of progress made in these years. In 1854, the only church was at the station centre, with 47 members, scattered over the whole field, and that under the care of the missionary. Now we have seven village churches, containing 560 members, with four native pastors, not one of them receiving any part of his salary from the mission.

"In 1854, there was not one native assistant, who had received a seminary education, and of the wives of these native assistants one only could read. The people were proportionally ignorant. But there has been a great change in this respect. Of the 54 native assistants, now employed, 13 have studied at Pasumalai Seminary; 16 have 5th grade teachers' certificates, and 8 are well educated school-mistresses.

"Of the people, over 600 are able to read, and of this number about 80 are women. When I made my first visit to the congregations, in 1854, I found comparatively few of the members able to answer the simple questions in our primary catechism, or repeat the Lord's Prayer, and fewer still could recite the Ten Commandments. But now, even women unable to read, can repeat whole chapters of the Bible, and not a few are quite intelligent on religious subjects. Where not a man, much less a woman, could sing or pray in public, a majority of the people now take an active part in these and other exercises of religious worship.

"In 1845, the Kambam congregation was transferred to our mission, the Church Mission Society having retired from the Madura district. This is the oldest and, at the present time, one of the largest congregations in our

mission. The roll, at the close of the present year, is 300, and the members of the church, living in 8 different villages, number 139. Its efficient native pastor has, for several years, received his entire support from the church.

“One new native pastor, Mr. Nallatambi, a young man of our own training, and of much promise, was ordained over one of the seven churches of the station, on the 10th of June last. The four native pastors have been much encouraged in their work. Besides their ordinary pastoral duties, within their congregations, they have, in connection with the catechists in their districts, conducted six itineracies.”

One sunny aspect of our mission work, in the year under review, is the encouragement which has been afforded in the work among Hindu women. Mrs. Capron, in her residence at Madura, has the largest field for this special work, and the largest number of laborers. Why the name Bible women has been given to these laborers, will seem more apparent in reading the report, which she has furnished.

“Seven Bible women have been employed during the year. An assistant each, has been given to two Bible women, who were anxious to be relieved from teaching beginners in order to devote more time to instruction direct from the Bible. Under the care of these nine workers we have had 726 women, of whom 294 have been reading the Bible. 11 have died, 77 have moved away, and 63 have left for various reasons, leaving 575 with us, of whom 255 are reading the Bible. Of the 63 who have left 54 have taken their Bible with them. For this, we are grateful. One Bible woman speaks of it as an oft-repeated experience, that when one of her pupils has shown unusually intelligent interest in the Bible, she is removed to carry her little light to some distant place.

“The work during the year has been full of interest and encouragement. Consciousness of the power of God’s Word on their own hearts, has been the testimony of many. Comfort from it, in time of trial, has been the testimony of

others. During the recent severe epidemic of cholera, many have given a proof of their faith, in refusing to have part in the various ceremonies for warding off disease, and have trusted the God of them who believe in Him.

"One woman, when taken ill in the night, told her mother that in their loneliness they must turn to the Lord for help, bidding her lie down and not be afraid. She thought of our faces and our words and recalled a remark of mine upon a verse she had repeated to me, that it was the language of Heaven and that Heaven's King had worded it, so that we could understand it. She lifted her eyes to Heaven and said, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' 'Oh! God, I know this is thy language and I have said it as well as I know how. I have now no other trust but Thee.' Again, alarmed by disease, again she took refuge in these same words. As she herself expressed it, 'He gave me sleep and I woke in the morning to praise Him.'

"One, in her dying hour, gave sign for her Testament to be brought to her. She pressed it to her heart with the fervent pressure of love, and though unable to speak, thus testified how much it had blessed her. For two nights and a day she kept it beside her, that she might lay her hand upon it, and it seemed like the rod and staff that comforteth.

"The Bible women have often mentioned the need they feel of being ready with the right reply to questions put to them, and especially of being able to rightly divide the Word, so as to give the authoritative command of God Himself. A Bible woman was one day asked by a woman, who had called the soothsayer and his little drum, to help her out of her perplexity.

"'What would *you* do?' The Bible woman turned to Jeremiah and read, 'Behold I am against them that prophesy false dreams, saith the Lord, and do tell them and cause my people to err by their lies and by their lightness. Thou shalt then say, What hath the Lord answered? What hath the Lord spoken?'

“‘Then,’ asked the woman, ‘how would you find out what the Lord says.’ To this the Bible woman replied:—

“‘Instead of the drum I take my Bible and open it before the Lord and tell Him my trouble and ask Him to give me comfort from His Word and I always find some verse that meets my heart with peace.’

“To this the woman answered, ‘You Christians treat that Bible of yours as if it were alive.’

“It is this hidden power of God’s Word and this resistless mighty force, which lies underneath every verse, that is our inspiration, in this work. More faith still, still more courage and we shall win many a precious mother and daughter for the kingdom of light.

“Renewed effort has been made to visit houses where are no persons under instruction. 486 houses have thus been visited. Over 16,000 hearers have listened to the reading and explanation of the Scriptures.”

Mrs. J. E. Chandler writes that “there are two Bible women employed in the town of Battalagundu and three in the villages. These women are earnest and energetic and much good work has been done. There have been 241 houses regularly visited. Eight women are learning to read. The number of hearers has been nearly 7,000.

“Three of the Madura Bible women came here, for one week, and gave a new impetus to the work. Their enthusiasm is marvelous and the joy in their looks and actions, as they went forth, impressed itself upon all who saw them. ‘Who are they?’ ‘Why have they come here?’ were questions on the lips of all who met them. They succeeded in opening a number of houses, formerly closed to us. In several cases men and boys followed them about from houses to house to ‘hear more.’ May the Lord give us more like fellow-workers.”

Mrs. Chester, in her notes in regard to the work of the Bible woman at Dindigul, begins with her impression of Christian women, as compared with their Hindu sisters.

“The tent was pitched in a place where three roads meet. In front there was an old temple, fast falling to ruin. Yes,

I thought, as I looked at it, falling to decay as are the rites and ceremonies and the religion it was built to honor. Yes, the Hindu religion is slowly crumbling to decay, for here across the green fields, which stretch out as far as the eye can reach, come winding through, men, women, and children, in clean bright garments, wending their way to the tent, all from many different villages, all to join in the holy Communion service. When all are seated, and I look round upon the women, I think, 'Here is a result of women's work.' Many of these women were educated in the Madura girls' boarding school, and some in other schools, in more recent days. And these women have kept steadily on and grown in the Christian life, as their looks and conduct testify. As the services progress, three great men stood up, not great in a worldly sense, for doubtless their houses and fields, all told, would amount to but a trifle. But they are tall and strong looking and one has silver threads in his hair. Then they take holy words upon their lips and promise to be God's children. Here there is a little pause and three children are presented for baptism. Thus far there has been nothing of formality and all the service as simple as was possible. And what followed, though looking a little odd, to me, seemed to the gathered company to be nothing out of the way. Pulling out a basket from under a table, the missionary takes from it three little red frocks, and passes them to the mothers, whose faces express a deal of pleasure, as they array their little ones in the new garments, for in their daily toil and poverty, a bit of cloth wrapped round their little children, is all they feel they can afford. Two of these mothers came seven miles to the service.

"Then the service is renewed, and the children are brought forward for baptism. After the two babies comes a little boy, too large to be taken in the missionary's arms, so he says, 'Kneel down, tamby,' which the little fellow does and lifts his face and receives the water on his brow, with a child's perfect trust. Then we all bow our heads and partake of the emblems of the broken body and shed blood, in that

holy ordinance, instituted by the Master for all nations and tribes and people. Then comes the offering 'to the Lord,' the Lord's Prayer and the benediction, and with a few words to the native pastor present, the catechists, and people, and salams to all, we return to Dindigul. And in returning I muse upon the difference in appearance and manners between Christian and Hindu women. In the Christian women, with whom I had been worshipping, there had been foundations laid upon which to build Christian character. The Hindu women have little foundation to build upon. Their minds are shallow and weak and they are very unstable. A plant will grow and thrive in new soil, but you have to make the soil. And so one has to make or lay a foundation for the upbuilding of Christian character, in the women of this country, going down to the depths and throwing out the rubbish of bigotry, ignorance, and superstition. But there are many women all about me, whom I see daily in school and various work, in whom the Master *has* laid deep and firm foundations. Several Brahman women, in a certain street, say they have become Christians, that they only pray to Christ Lord, and that He hears and answers them. The Bible woman, who frequently sees them, constantly tells me of their simple trust and belief in prayer. One young woman, in particular, whose husband had not come home, as formerly, to his evening meal, but went to the temple and was not kind to her, as he used to be, asked the Bible woman 'what she should do?' She told her she thought the only thing she could do was to pray, and she felt sure God would help her, so she and the Bible woman went into a little room, and shut the door, and both prayed that God would help this young man to leave off his evil ways and come to his home as usual. 'When we rose from kneeling,' said the Bible woman, 'I was almost frightened at the beautiful look in the young woman's face, as she said,' 'The Saviour Lord *has* heard! I believe my husband will come!' and she hastily threw her arms round me, for an adieu, and immediately began making the house tidy, and cooked the evening meal,

then put on a clean cloth and flowers in her hair, and waited. Soon she heard the husband's voice speaking to his mother, who was sitting outside. This young man afterwards went to the husband of the Bible woman and told him how astonished he was to find the evening meal all ready for him, and his wife never afterwards saying an unkind word to him, but looking so glad. He said there was something about it he did not understand. So the Bible woman's husband said to him, 'As you gave your wife leave to learn to read, my wife, who is teaching her, told her about the Christians' God and your wife prays to Jesus Lord and that makes her so different. She is learning to become a Christian.' The young man did not get angry, when he heard this, but seemed very thoughtful, and has become very friendly with the Bible woman's husband, who has long talks with him about Christianity."

In regard to the work of Bible women, in the Mandapalai station, Mr. Howland writes:—"We have one Bible woman who has been working for 8 months of the year. In our absence at Kodikanal, she commenced, of her own accord, teaching a few Hindu girls, in Aruppucottai. When we came from Kodikanal, Mrs. Howland was so much pleased with the work that she encouraged her to keep on and take more girls and women, as opportunity offered. The work has opened in a wonderful way and more than twenty women and girls have been under instruction. At some of the houses where she goes, she often has an audience of eager listeners, as she speaks of Christ and His love for sinners. Most of the girls are from wealthy families and some are Brahmans. Mrs. Howland has been able to go repeatedly to the houses of most of the pupils, sometimes taking the portable organ with her, and one or two girls, who could sing our Christian lyrics. These visits have been greatly enjoyed by all, and the pupils are learning the lyrics."

Another particularly interesting and encouraging part of our mission work is that which is being done for Hindu and Christian girls.

Of Hindu girls' schools in Madura city, Mrs. Capron thus writes:—"I have the supervision of four schools, with three masters and eight school-mistresses. The year opened with 226 names on our rolls. The whole number in attendance, during the year, has been 358 and the number now on the rolls is 251. We do not undervalue the opportunities afforded to those who have left, however disappointing it may be to part with them. We have received 163 girls for results grants examinations and presented 101 on the 4th and 5th Dec. Of these 37 were for the 1st standard. 32 for the 2nd, 23 for the 3rd, and 9 girls for the 4th standard. We have entered 167 girls for the standards in 1884. A growing interest on the part of the girls to remain for higher classes has been one of the cheering signs of the year. We have entered 36 girls for the 3rd standard and 19 girls for the 4th standard. Although we cannot hope to have all these, at the close of 1884, we shall have the pleasure and privilege of ministering to them for more or less of the time.

"There can be no more delightful work, than this, among these responsive young girls. When we remember how our Lord Himself responds to the young heart, that turns to Him, it seems as if we had only to tell of Him and His love and He will reveal himself. Many a school girl in the early morning looks heavenward and repeats the winning words. 'I am the bright and morning star. They that seek me early shall find me.'

"A little girl in the West Gate School was seized with cholera. As she was dying she opened her eyes and looked around upon those beside her. She raised her hand and made a salam to her mother. 'I am going to the Heavenly Flower Garden,' she said, and closed her eyes to all earthly scenes. She had heard of the rose of Sharon and the lily of the valley and her child faith was not disappointed.

"The North School is so situated that funeral processions pass by it. One day, after school hours, a few girls were looking over the parapet wall, at the street scenes, when another of the victims of cholera was being carried by.

It had been a day of many deaths, in the city, and the girls were silenced by the sight. One of them remembered being told how they might find comfort in a time of fear and repeated the words. 'Fear not, for I have redeemed thee. I have called thee by thy name. Thou art mine.' One after another along the line took up the same message of Heavenly love and repeated it, as if for herself. The last one, in unconscious thought of its beautiful adaptation, selected another verse and added, 'Thanks be to God for His unspeakable gift.'

"He who hath ordained praise out of the mouth of babes will use his own words in his own time and way if we will but teach them."

Of this work, at Mélur, Mr. Gutterson writes:—"The Hindu girls' school is in a prosperous condition, the chief obstacles being those common to female education in India, namely indifference, child marriage and fear of Christianity. We can keep the girls in school for a short time only. They have time to learn reading, writing, and simple accounts and also to sew, and then must go away to their husbands' houses or be kept at home. It sometimes seems as if moral elevation can come to this race only as its women are educated and uplifted. The women are the chief opposers to progress, the great upholders of caste and all the social customs connected with it. They are the first and the last to oppose the giving of European medicine, or the attempt to alleviate pain and suffering in their families."

Mrs. Chester says:—"The school of Hindu girls continues as interesting and hopeful as ever. The total number and the attendance of Brahman girls varies but little, for while some are leaving, all the time, for various reasons, as many come to fill their places. And there is never a time when there are not some girls of such affectionate dispositions and engaging manners as to win my deepest interest and love. As many nice women come in from the neighborhood, to see the school, as ever, and always have something to say to me or the teachers. Sometimes they ask for

work to take to their houses, and then will often come to the school afterwards, to report progress. And we have the same evidence, as before, that much which is heard and learned by the girls at school, is repeated to their parents and relatives in their own houses. Schools like this reach a class which we cannot hope to have attend our boarding schools.

“But I think a girls’ boarding school the most hopeful work, for we can have such daily, personal contact and control for good, over such girls. The simple child-like trust and faith in the ‘Good Shepherd,’ as they are fond of calling the Saviour, is very apparent. All the girls, who have graduated from one *boarding* school, have married and established Christian homes, and their influence is acknowledged, in the various villages to which they have gone, and I am glad to say they have shown themselves workers, teaching the young women around them to read and holding weekly meetings for reading, singing and prayer. A thorough Christian native woman makes an excellent worker, for her simple truthful *faith* is so *real*, that she expects God to bless His own work, and so goes forth scattering the precious seed.”

Of the work of the girls’ boarding school, in Madura, Miss Rendall thus writes:—“The Madura Girls’ Boarding School has had another year of steady work and progress. The examinations have shown good results. We realize, however, more and more, the necessity of holding back the youthful mind, rather than of urging it on under the high pressure system of results examinations.

“The increase in the number of pupils has been a source of satisfaction. More than seventy have been enrolled on the school register, during the year. With the excellent accommodations, 100 might as easily be provided for as 70. There have been seasons of some religious interest, during the year, and towards the latter part a number of girls expressed a desire to confess Christ. The prevalence of cholera and other visitations of the Lord have contributed to this state of feeling, though it has not at any time deve-

loped to any great extent. We have noticed a marked improvement in attention to religious services. The great need, now, is the outpouring of the Spirit, making the girls truthful and faithful in little things.”

Miss Chandler writes of the girls' boarding schools at Palani and Battalagundu:—“During the first six months of the year under review, the Palani girls' boarding school was in a prosperous condition. The number enrolled in its classes, was 48, of whom 35 were orphans, and 13 from the families of catechists or of members of village congregations.

“In January four of the older girls were received into the church. By the end of that month we looked with great pleasure upon a new substantial wall of stone and mortar, forming the three outer sides of the boarding school and orphanage enclosures. This was very much needed, as the former walls were of mud and some portion had yearly to be repaired, after the rains. To finish the new wall we had to draw somewhat on our bank of faith, but our Heavenly Father seemed to have our special need in mind, in sending us some special donations, during the year, for which we are most grateful.

“During the six weeks that followed our return from our summer vacation, the Spirit of God found an abiding place in the hearts of many of the girls, making known His presence by a more or less intelligent, but withal, an earnest seeking after spiritual good, on the part of all above nine years of age, while the older girls manifested much desire to bring their younger sisters to Christ, each having her special ones to pray with and for. Did I go into their yard after school closed, at 5 P.M., to call the girls to some exercise or game, I was sure to miss part of them, and the sound of prayer from the class rooms would show me where some had gone. Not only on the Sabbath, but various evenings in the week, a dozen or fifteen would present themselves and ask us to have a meeting with them, as they wanted to be Christians. Finally upon the last Sabbath of our stay in Palani, out of twelve candidates, six

were received into the church of Christ, one, the daughter of a catechist, and four, our orphan girls, all between the ages of 10 and 12. Two of these ascribed the date of their first personal interest in Christ, to the time when another school-mate had begun regularly to pray with them.

“This was an occasion of much joy on our part, especially as we had had evidence of the needed change of heart, in the daily walk and conversation of these girls, for some time previous.

“The government examination for results took place at the beginning of July, and with that ended the existence of the Palani girls’ boarding school, until some new missionaries may come out to reopen those commodious school-buildings, which we were so sorry to leave behind.

“In our removal to Battalagundu station, most of the girls, who had parents in the Palani district, were sent to their houses, while our orphans were brought with us. The day on which they started, was eventful, for the marriage of one of them, and the effort made by a large party of heathen relatives of another to get her back to heathenism. It seemed a final effort, and was continued all day. But they were obliged to accept the decision of the girl herself, when we said *we* left it entirely with her. And I think they carried away, in the end, no hope of future success.

“By the advent of our orphans, the number of scholars in the Battalagundu girls’ boarding school increased from 19 to 60 and we earnestly desired that the buildings could enlarge proportionately, as the accommodations were not sufficient, without such crowding as we feared would be detrimental to the health of the girls.

“Good offers of marriage for four girls were accepted, during the course of the year, one of these by a catechist, who is supported by contributions of Tinnevely Native Christians, in his labor among the rude Koie tribe, far north in the Godavery district. And thus, one of our girls has in reality become a foreign missionary, and must

learn both the Telugu language and the Koie dialect, to be a help-meet to her husband in his work.

“The interest taken in Bible and other study has this year, I think, been deeper than usual, and we have already spoken of spiritual growth. In closing the year, we feel that we have more than ever cause for gratitude to God for His great blessings, and just reason to expect still more.”

Mr. Howland, in speaking of the work in the congregations of the Mandapasalai station, mentions the following facts:—“We have one new congregation. This was started last year, by the intermarriage of some of the people with relatives who were Christians. In Sevalpatti there has been a very large accession, the greater part coming at one time. They were being persecuted by the high caste heathen of the village and came to us for help. Though they have still many things to trouble them, they have not turned back, but have continued thus as Christians, for six months. Some of the congregation are growing in every way, others seem to remain stationary. There has been an increased activity, in most congregations, towards a stricter observance of the Sabbath and towards resisting the contraction of hasty marriages. The catechists have also shown more earnestness in teaching their congregations. There may have been a little less preaching, than usual, this year, but there has been more teaching of the Bible and Bible truth.

“The congregation of Aruppucottai now numbers over 170 persons and of these 48 are communicants. For this reason it has been thought best that they should be set apart as a church by themselves, with an ordained pastor. In October they met and nominated a committee to call a council and issued a call to their present catechist to become their pastor. The people agreed to raise one-third of his salary, from the commencement, and hope to increase their part yearly. In accordance with the plan proposed, the local pastor’s union met at Aruppucottai, December 27th, commencing the exercises connected with the ordination and installation of Catechist Samuel Taylor, on that day,

and concluding on the 28th. In addition to Mr. Howland, there were present five missionaries, connected with the Madura Mission, Mr. Chapin, of the Pasumalai College, the three native pastors of the Mandapasalai station and delegates of the South Local Union.

One of the missionaries, who was present, wrote of the interesting services as follows:—"We received a warm welcome, at Aruppucottai, from Mr. Howland, the native pastors and catechists, and the members of the congregation. We were all much pleased with the substantial and well built church, we found at Aruppucottai. It is large, light, and cheerful, and well ventilated.

"The exercises, from first to last, were of deep interest. The candidate had a long, strict examination, which was most creditable to him and entirely satisfactory. He showed that he had not only made good use of the opportunities he had had for study, at our Seminary at Pasumalai, but that he had been keeping up with the times, in his private reading and study.

"It was arranged to have the ordination and installation on Friday morning and to have the various exercises of moderate dimensions. And the result was most satisfactory, for the condensation gave additional force to each exercise, and though many had to take part, the entire service was most enjoyable and not at all wearisome. The addresses of the two native pastors were both interesting and appropriate.

"We had, during our brief stay, visits from three deputations from the town, presenting us garlands and limes. Of these the most interesting one was the formal visit of the entire congregation.

"The young pastor starts upon his new work with much of promise, and certainly those of us, who had the privilege of being present, at this very home-like ordination, saw a great deal of 'sunny-side,' in the work of the new church at Aruppucottai."

Mr. Tracy reports of the work in the Tirumangalam and Tirupuvanam stations, of which he is in charge:—

“The force of helpers, in the Tirumangalam station, has remained much the same as in former years. Rev. G. Vethanayagam, however, has removed to Tirupuvanam, at the invitation of the ‘Day-spring Missionary Society,’ and his support is furnished, in part, by its members. His work is mostly of an evangelistic nature, in the region north of the river Vigai. He renders me, also, efficient aid, in paying occasional visits to the villages, in the southern range of the station, where I should be unable to go, and in administering the sacraments to native church-members. All wish him many years and much success, in this work.

“The congregations of the station, have been increased by two, this year. Each was gathered through relationships. In one case a man living in the Madura station, and having a son who had married a Christian wife, tried also to secure for another son a like Christian alliance. This was the means of all the members of the family pledging themselves to the Christian religion. They have also brought other relatives with them. Here and there I have been pleased to see a few seeking to do their duty, in the matter of personally seeking relatives and others and persuading them to embrace Christianity. The growth of our native Christian community will not be considerable, till this duty is felt by all.

“I am glad to report a hopeful state of affairs, in the Malankinaru church. Substantial progress has been made, during the year, and there is reason to hope for still more, in the coming year.

“The various schools are a great blessing, and were vigorously conducted and valued by all. In several of them, the influence for good, over the boys, is recognized by their heathen parents, and, though feared, is endured for the sake of the teaching.

“The Hindu girls’ school has been revived, and continued through the year. The wealthy traders, in the town, who have always withheld their children from Christian schools, are now sending their daughters freely and allow-

ing them to attend daily morning worship and Sunday school, though such action is entirely voluntary.

“The boarding school has been somewhat larger than usual, because of the temporary removal to Tirumangalam of the Tirupuvanam school. One case of cholera was the only serious case of sickness, during the year, and the general diligence and behaviour of all the scholars has been commendable.”

Mrs. Tracy reports that “the Bible woman’s work, in Tirumangalam, has been carried on as usual, with the exception of a two months’ interruption, toward the close of the year, by the sickness of the Bible woman. A considerable number of houses have been more or less regularly visited and a number of interesting incidents might be recorded.

“The congregations and native helpers, of the Tirupuvanam station, remain much the same, as last year, with the exception mentioned elsewhere. The time of increase does not seem to have come, as yet. One congregation, at the close of the year, was received back, after a year or two of separation, and I hope its members may now remain firm. The work of the ‘Day-spring Missionary Society,’ on the north side of the Vigai, though yet in its infancy, gives promise of youth. It is pure native home-missionary effort, and deserves success.

“The station boarding school has temporarily been removed to Tirumangalam, but will reopen in its former quarters, when the station has a resident missionary, once more. The Hindu girls, and other schools continue as usual, somewhat reduced, however, in members, temporarily.

“The contributions by native Christians, for self-support and benevolence, have not fallen off, but will be seen, by the statistics, to have rather increased.”

Mr. Jones reports, in general, upon mission work, in Madura city, and the station of Madura, of which he has charge:—“The Lord has, in many ways, manifested His presence and has taught us, as never before, the lesson of our dependence upon Him. Five months of the year were

spent in charge of the educational work at Pasumalai. These were days of hard work, but were filled with inspiration and encouragement. The last six months, I have spent in the city of Madura, endeavoring to fill the position made vacant by the death of our sainted brother Rendall. It is not easy to come into the work of one who was so justly and profoundly loved and so universally revered; for natives are slow to transfer their affections, and require time to accustom themselves to a stranger. Yet it is a comfort and inspiration to have this new assurance that they do appreciate and reward with affection a life of disinterested love and unceasing toil, in their behalf.

"In reviewing the work of the year, it is proper to look first at the statistics of the station. These always speak for themselves. It were vain to pretend that I look upon the large reductions, in our congregations and churches, with anything approaching complacency. The fact is full of sadness, none the less because it does not mean any actual defection, during this year. We have indeed been permitted to add very few to our congregations and churches, during the year. Our losses, on the other hand, have been many. In addition to our ordinary losses, there is a much more serious one. Many of the people, who were brought in, during the famine time, a few years ago, and others who came to us at other times, from motives not the best, all of these have, for a long time, vibrated between Christianity and Hinduism, now professing the one and now practicing the other. Their final status would seem to have been but a question of time. It has been hoped that, under God's blessing, they would reform and develop into consistent Christians. Instead of this, they grew more careless and callous to Christian truth and life. The time has now come when we must cease to regard them as any longer connected with us, and when the health and life of our congregations demand a purging and a purifying process. This is a most painful task and I would fain leave it undone. But if our statistics are to be, in any sense, an index of our true strength and life, we must take many

names off the rolls. If the tree is to bear fruit, the dead branches must be cut off.

“It may be found necessary, the coming year, to excommunicate a few more irregular church-members, unless the Lord so revive His work, that they may leave off their bad habits, and live pure and holy lives. I now feel as if, with our revised statistics, we may live in hope of rapid and permanent growth. To attain this end, however, we need the constant presence and power of the Holy Spirit. I cannot help mentioning the conviction, that if our native agents had been more fully endued with the Spirit from on high, these souls had not so utterly abandoned the cause, which they once professed to embrace. It is certainly a lesson well calculated to humble us before God, and impress upon us the important truth, that it is ‘not by might nor by power, but by my Spirit, saith the Lord.’

“I am encouraged to hope for this new life, by the spiritual awakening of the native agents. The influence of our good September meeting, is still felt by the vast majority, who feel as if they had been called into a new life of consecration. There is also a comfort in the fact, that notwithstanding these losses, no congregation has fallen off the list. In every place, we have a nucleus, which we count upon to help us, in the work of converting those villages.

“Our work, within the limits of the city, is growing and has many features of interest. One of the two pastors has been dismissed and a younger man of piety and ability succeeds him, and has begun his work very auspiciously. The church is united and, I trust, is entering upon a new career of power and usefulness.

“The Christians of the city are showing unwonted zeal and a desire to do good. Several of the men and women are engaged in independent evangelistic effort among the Hindus. The women of one of the churches meet weekly, for a couple of hours, as a sewing society, under Mrs. Jones’s guidance, the proceeds of their work to go to the Jubilee fund. If these various kinds of Christian effort

only continue and grow, we may soon expect a rich reward in the Lord.

“We are not without present evidence of these blessings. A young Hindu, of education and position, has, through the zeal and perseverance of a Christian, decided to accept Christ, and is now preparing himself, under my guidance, and, I trust, under God’s Spirit, to unite with the church. He seems a very serious and thoughtful young man. He has already been driven from home, by his relatives. Another young man, an educated Brahman, has several times visited me, as an earnest seeker after the truth. Eight years ago, he was the member of a Bible class, taught by one of the missionary ladies. ‘That seed was not,’ as he says, ‘vainly sown.’ One of those young men died a heathen, but with the dying cry, ‘Why did I not in health, become a Christian, and not leave it till this hour.’ The other members of the class have been restrained only by family ties, from becoming followers of Christ.

“During the closing months of the year, the city and district have been sorely afflicted with cholera. Within the city, limits more than eight hundred souls have been swept away, by this scourge, and twice that number have recovered from the attack. The Lord has thus far wonderfully spared our Christians, though several have been among its victims.

“It is during such a season of sickness and death, and of consequent religious excitement, that one can best learn the true character of Hinduism. The Hindus regard the plague as the curse of their gods upon them, for the paucity and poverty of their offerings. So, in their panic, they fly to every means imaginable, save the right one, to appease the enraged deities.

“This season of religious excitement has been our opportunity. We have held special meetings, all over the city, at which thousands heard gladly of the Great Physician. The people are in a very susceptible state of mind and give willing ear to the truth.

“Our schools are in a prosperous state. The fees of the year have been Rs. 200 more than those of last year. The village schools are always liable to fluctuation and change, since the children, who attend them, are in the main, the children of poor parents, and are therefore often called upon to engage in various employments. These schools, however, are ploughing deeply the furrows and scattering broadcast the seed of divine truth, in the youthful mind.

“The schools, within the city, are very flourishing. I find that there are now 618 children, all told, upon the rolls of our mission schools, within the city limits, among whom, about half are girls. And when we remember that all these young and tender minds are being introduced to a knowledge of the Bible and of the Christian religion, it is a work of no small interest, even apart from its educational value. This work has developed into proportions that demand respect from all the inhabitants, as well as from the Government. The demand is strong for a higher education, and we are compelled to listen to it. The field is open to us, and if we do not occupy it at once, others will step in, whose influence will be antagonistic to Christianity. Under this conviction, I am now opening a High School, which, I trust, will prove a great power for good, in the city and district. And in connection with this, I am preparing to open a Reading Room, which is a great desideratum, in the town, and through which we hope to advance the cause of truth.

“The contributions of the Christians, of this station, during the year, have been Rs. 1409, which shows that they have increased Rs. 200 beyond the total of last year. This is more than Rs. 4 for each church-member, a very commendable showing, and I am confident that few Christians, anywhere, give more, relatively, than do the majority of the Christians of this station. The difficulty, in this department of our work, lies in our efforts to lead the poorest and most ignorant of our village members to give unto the Lord of their portion. It should be said that the above

sum includes the special contribution of the year toward the coming Jubilee.

"In conclusion, I would say, that the lack of substantial results, in the salvation of souls, is a cause of much sorrow to us, in the field, as it will be to our friends at home. But we see many rifts, in the dark cloud, through which the sunshine of divine favor beams upon us and we trust that, through prayer and a new consecration of ourselves to God, the cloud itself will be converted to a blessing and will pour down upon us in abundant showers of divine grace."

Of the Pasumalai College and the work in Pasumalai station, Mr. J. S. Chandler sends the following paper:—

"This College having, in December 1883, sent up its first class of eight students to the University Examination, for the F.A. degree, takes its place among the regularly affiliated institutions of the Madras University.

"Still the number of the college department proper is small, as compared with that in the high and middle schools, being 18 against 149, in the others. The theological class has numbered 11. In addition to these, the primary schools for the instruction of the day scholars, from the vicinity, and a few of the orphans of the orphanage, have numbered 44, making a grand total of 222 scholars, of all ages, who have been regular members of our institution.

"Besides the 8, who entered the First examination in Arts, 22 were sent up, by the college, for the entrance, or matriculation examination; and 20 more, who had studied here, entered the same, as private students. Sixteen were sent up, for the middle school examination.

"As to results, we cannot yet speak, but if they prove to be good, students themselves will deserve commendation, for two changes, in the principalship, within the first six months of the year, were anything but favorable to the steady, persistent prosecution of study, necessary for mastering the various branches of the curriculum.

"Rev. G. T. Washburn left for America, in April, and Rev. J. P. Jones, his successor, was transferred to Madura,

in June. Besides these important transfers, it was necessary, for various reasons, to change the masters in the high school and college departments. In September, Mr. H. C. Chapin, B.A., of Batticotta, Jaffna, having finished his labors there, and being on the point of returning to the United States, was induced to join the college here, and has since been a regular instructor. His presence, while it requires a somewhat larger expenditure, has strengthened the Christian influence of the institution.

"One feature of the year has been the addition of a number of Christian students to the matriculation class, from other districts.

"Our young men need the healthful influences that result from the intermingling of various races and classes.

"The members of the theological class have differed so widely in attainment and ability, that it has been difficult to lead them forward, in learning. But their union, in a faithful, earnest desire to be fitted for catechist's work, in the mission, has helped to overcome other difficulties and we feel that they go out better fitted to do the Lord's work.

"We look forward to the reorganization of this department, at the beginning of next term, with pleasant anticipation. Two classes, an English and a Tamil one, are to be formed; the one to be up to the standard of the matriculation examination, the other to that of the middle school. Mr. Mathuranayagam, has gone away and his place will be supplied by Mr. Buckingham, who formerly had charge of one of our village churches.

"Our mission is in sore need of suitable candidates for the pastorate and for other of the more important posts of labor, in behalf of the churches, and it will be sometime before the need can be supplied; but with the organization of classes now effected, there is no reason why such men should not be raised up.

"Much credit is due to Mr. Washburn, for the careful and wise preparation made by him, during the years which he spent in labor here. If the Lord be pleased graciously to

grant us the abiding presence of His Spirit, the past years of preparation will bring forth fruit in abundance.

"The theological students have had many and various opportunities for practical work among the people. Monthly festivals at the neighboring temple, have been improved for united efforts in preaching and selling books. The surrounding villages have been visited by the missionary and the pastors connected with them, and they have been sent out, two by two, every Sabbath. A Sabbath school has also been started, in an open stone-building adjoining the temple, composed entirely of Hindu children and adults, the majority of whom probably have some connection with the temple or its priests. In this the children learn just what Christian children learn in Sunday school, and at the close unite in chanting the Lord's Prayer. The students themselves feel that this Sunday school gives them a wonderful opportunity to teach Christian truth.

"In the only village where a catechist is employed, an old man of the thief caste desires to be baptized, and seems to be a Christian. If he does join the church, he will be the firstfruits, in all that region, of thieves and robbers.

"We have our needs. There are many things we should like, such as scholarships and teacherships, to enable us to employ those of the best attainments, good and faithful Christian teachers highly educated. But the great need is the moving, controlling power of God's Spirit."

Mr. Gutterson writes of the work in the Melur station:—"A new primary school has been opened in Melur town, and 20 names are on the lists, with the hope of some 12 more, for the next term. This will shortly be made a part of the Boys' English School, already having 67 boys on its roll. Thus there will be 100 boys, in the town of Melur, studying in our mission schools.

"The principal event of the year, in our educational work, has been the completion and dedication of a new and permanent building, for this English school. A suitable piece of land was secured, in a good part of the town, bounded by two of its principal streets and in view of the thousands,

who for the purposes of trade and worship, constantly pass down from the north towns and villages, to the great heathen centre, the city of Madura.

"The cost of the building and the land, was Rs. 1,342, of which Rs. 581 was from the Otis legacy. There is room for 75 boys. The building is attractive and promises to be of much service in our mission work. There are two small native schools, still alive in the town, but the majority of the boys, as well as the more intelligent, attend our school.

"An encouraging feature of our school work is the willingness of the boys to study the Bible. They formerly opposed it, now they readily buy portions of the Scriptures and seem eager to recite verses from them.

"Since moving into our new quarters, a Sabbath school has been begun, with an average attendance, thus far, of 55. Genesis is being studied and the boys seem much interested.

"The Melur Lyceum, which held its first anniversary in September last, is still holding regular meetings for discussion, the reading of essays, &c., &c. During the past year 44 regular and 2 special meetings have been held. Thus much time been spent by educated officials and others, in the discussion of important scientific and religious topics. All subjects to be discussed, are chosen by vote, and it indicates the present attitude of the Hindu mind, that many of the topics have been of a decided religious character. Nearly Rs. 50 have been received as fees, during the year, and spent chiefly for papers and periodicals. A library on a small scale is being begun, and additions of books, &c., are expected during the coming year.

"It can be said, in general, of the work in Melur, for 1883, that greater interest is manifested concerning our movements, more friendship is shown towards us, we are admitted into more houses than ever before, and although the people are not anxious to listen to preaching, yet it is evident that they do not regard us with the same fear and hatred. We are thus greatly encouraged and look forward

to the opening year with hope and confidence, assured that the time will yet come when this people will find the light."

Mr. J. E. Chaudler, who has charge of the Palani station, as well as that of Battalagundu, where he resides, with his family, speaks first of the work at Palani:—"Very soon after our mid-summer vacation, the news of Mr. Rendall's death reached us. This sad event made many changes, in our mission, necessary. It was with much regret that we were called to leave our home in Palani. But the mission thought it best that we should remove to Battalagundu, the station where we commenced work some twenty-six years ago. I was however permitted to retain charge of Palani.

"Though much extra labor and travelling has been thrown upon me, I would say with thanks to our Heavenly Father, that my health has been constantly improving, and the end of the year finds me much stronger than I was at the beginning.

"We brought our 50 orphans with us and a few children from the Palani district, to our boarding school at Battalagundu. The Hiudu girls' school is kept on at Palani and is in a very flourishing condition, with an average attendance of about 30. The Anglo-Vernacular School is also prospering.

"A night school has been started by the pastor, in which 30 young men are studying. They meet in the school-house, after their work is done, bringing their own lights. One of the young men, who had previously studied in a mission school, is their teacher. On two evenings in the week, the pastor instructs them in the Bible. This teacher receives but Rs. 3-8-0 for his labor. As he is a good singer, a little time is spent, every night, in singing our Christian lyrics. He has also expressed his determination to be a Christian, and is hoping to be received as a communicant. Three of the young men, in the class, have joined the congregation and attend church regularly.

"This is very hopeful as is also the report of the pastor in regard to the work in a village about five miles from

Palani, where 14 families have placed themselves under instruction. It is the universal testimony of the mission agents, that the heathen are more willing to listen to preaching and purchase Christian books and Scripture portions, than ever before. There is a very encouraging tone in their monthly reports."

Mrs. Chandler, in speaking of the orphanage, of which she has charge, writes:—"I wish to say to all who have contributed to the education of orphans or Christian girls, at Palani, that their money has not been spent for nought. Our girls are growing up to be useful Christian women. Nine have married and gone to other districts, to live, and from all but one, we have good reports. Three orphan boys stand the three first in their Bible class, as well as in other studies, in classes of eighteen or twenty. We thank you for all you have done and trust you will continue to remember us in your prayers and donations."

Mr. Chandler there speaks of the work in the Battalagundu station:—"Having had charge of the work, here, only half the year, I have scarcely become acquainted with all of the mission agents. Only three of them were here, when we left, nearly a quarter of a century ago. As a body, they seem to me a very useful set of men, and I feel confident that more progress in the work, is in store for us. The town of Battalagundu is much smaller than Palani, and does not furnish the materials for so large schools. Brahman influence is much stronger and the English school of exclusively Brahman boys, is the largest in the place. I am constantly meeting familiar faces, among the elderly men, and on enquiry for others, whom I knew well, it astonishes me to find how many have passed away, in the 25 years.

"It is most obvious that the Christian religion has a much stronger hold upon the people, than it had then. The plain truths of the way of salvation, through Christ, command a more courteous and candid hearing. This is the testimony of the catechists, from all of the villages. A village accountant, living where we have a church, attends the

Sabbath worship regularly, and the last Communion season. he and his father and two other friends remained through the services. One of those present said that he and his mother had decided to give up their idolatry and join the Christians. The accountant bought a New Testament and reads it daily. He has also borrowed of the catechist and read some thirty Christian books and has often expressed his disgust at the immoralities of the heathen books, and of their practices, also.

"In our boarding school, here, where all castes eat together, and mingle in their classes and their sports, we have two boys from well-to do heathen families, who pay their school fees regularly. One man also pays for his son's board.

"There is also a better state of things among the professed Christians. Some of the catechists have started night schools, to teach the adults to read the Bible. And family prayer is becoming more and more common. Some of the principal members of the church go out with the catechists, on Sabbath evenings, after the regular services are ended, to preach Christ and sing Christian songs. I have scarcely heard of a case of disturbance, at such meetings, during the year.

"The fear of persecution and the disgrace that will fall upon them, if they break their caste, deters the mass of Hindus from openly acting in accordance with their convictions. But a better time is surely coming. We all need more faith, more prayer and the constant presence and aid of the Holy Spirit."

Mr. Burnell writes of the Manamadura station:—"As every station that changes hands, suffers in consequence, so this station has, since many plans of Mr. Jones, my predecessor, have been undeveloped, and certain lines of work, which he planned, not carried out. It is hoped, therefore, that after another year, larger gains will be seen in consequence of better and more intelligent work. Three will join the Manamadura church, in January. One new and very hopeful congregation is added to our list, this year,

one in which I take a great deal of comfort. Besides this, another has joined us, within the last five months, which has in it much of promise. Still another congregation, in a village five miles from Manamadura, will, I trust, be ready to join us, before many months. The other congregations, in the station, are, for the most part, doing well. One I have been obliged to discipline, but I am glad to see that the members have profited by it. The past year has been one of many blessings to them, no disease or trouble of any serious nature coming to them, though cholera has been prevailing in parts of the district.

“During the year one new substantial prayer house has been built. I am also erecting, this year, from the Otis fund, a new and commodious building for a boys’ and a girls’ school. By the beginning of another year, it will be finished, when I hope that a fine building and an able staff of teachers, will so far attract the boys that we will more than regain our losses. I am also putting up a building at Sivaganga, which will be large enough to accommodate 80 or 100 boys. This school has also suffered much by the teachers and many of the scholars being led off by more tempting offers, from other parties. When the new building is completed, I hope, as at Manamadura, its former strength will be restored.

“One boarding school has been a source of great pleasure to us and I heartily re-echo the statement, made by Mr. Jones, a year ago, “My chief comfort lies in my boarding school; it is the centre of attraction in my station.”

The work of the ITINERACY, or systematic preaching in villages, when there are few or no native Christians, has been a feature of our mission work, no less than in previous years. The table of statistics will show the number of persons, who have been reached, by this means, and the time devoted to the work by our native agents. In most of the stations, it is so arranged that the native pastors and catechists, while engaging in this work, may return to their own villages, in time to spend the Sabbath with their own congregations. Not more time is given to this purely

evangelistic work than its importance demands, and though we cannot, at the time, give results in figures, of the good accomplished, we know that it is one form of seed sowing, which will not be in vain. In no other form of mission work are so many Scripture portions and tracts scattered among the people. These are now, as a rule, purchased by the people, only fly leaves, or single leaf tracts being distributed gratuitously.

We were called, early in the year, to part with our co-laborers, Mr. and Mrs. Herrick and Mr. and Mrs. Washburn, who well deserved their furlough. Mrs. Burnell returned at the same time to America, not expecting to come again to India. The changes consequent upon their leaving their stations, and those subsequently made necessary by the death of Mr. Rendall, have already been alluded to in other parts of this report. While in the working of all missions, allowance has to be made for these unavoidable changes, it is pleasant to look forward to the time when we may again welcome back those who have left us only for the benefit of their health, or for necessary rest. Where from the lack of men, stations have to be left, for a time, without a resident missionary, their care being committed to one already in charge of another station, there must be from transfers, &c., differences in our tables of statistics. This is aside from the reasons for alterations alluded to elsewhere, in the statement of the work in the Madura station. Even deficiencies in the total number of the members of our congregations, do not therefore necessarily indicate a want of growth. That there have been, in the year, 204 additions to the churches in our mission, on profession, shows that there has been advance in a direction where there is most ground for hope and encouragement.

Dr. Chester reports of the medical work as follows:—"There seems to have been as much hard work accomplished, in the Madura mission and Dindigul dispensaries, as in any previous year. At both dispensaries we have had an unusually large number of cases of fever, small-pox and cholera. The last became an epidemic, in both Madura

and Dindigul, about the middle of November, and prevailed up to the close of the year.

"The total number of cases treated at the dispensaries has been 51,128, of which 23,091 were new cases, or those coming for the first time to the dispensaries. There are six Local Fund Branch dispensaries, under my superintendence, at towns where there is a resident missionary family, and five others in towns in or near which native Christians are residing. In all of these native Christians are sure of kind treatment and many of them have spoken to me in gratitude of the great assistance and comfort these dispensaries had been to them. In these eleven Local Fund Boards' dispensaries, 47,384 new cases have been treated, during the year under review.

"But what has made this year a red letter one in the history of the Dindigul dispensary, has been the grant received from our Board in America, for a new dispensary building and other necessary hospital houses. The new dispensary will be ready for use in a month or two and will greatly facilitate our ordinary dispensary work as well as that of the Madura Local Fund Boards' Medical School at Dindigul. For this grant I desire to return my hearty thanks, as also to the Dindigul Circle Board and to the Dindigul Municipality, for their continued assistance. No less grateful am I to kind friends, who have sent donations for the dispensary."

Our thanks are due to the CHRISTIAN VERNACULAR EDUCATION SOCIETY, for their aid given in the training of some of our young men, as teachers in the Society's Normal School, at Dindigul. Former students from this institution are today filling many positions of influence, in the schools of our mission, and we feel that we have much to hope for, in the future, from an institution, whose past record and present management are so excellent.

Of the NATIVE EVANGELICAL SOCIETY, the Secretary writes, "that during the year 1883, which is the thirtieth year of its existence, the society received as contributions, from all

the stations of the Madura mission, Rs. 1182-15-2, and granted towards the support of pastors Rs. 698-13-4 to the churches at Karisakulum East, Karisakulum West, Sevalpatti, Bodinaikanur, Kottaimedu and Palani. Our thanks are due to the Author of all good that He has kept this society for the space of thirty years, that He has inclined the hearts of benefactors to continue their subscriptions, and that He has made the society a means of permanent help to the native churches of the mission, in the important matter of supporting their own institutions."

The following statement has been received from the Secretary of the MADURA WIDOWS' AID SOCIETY:—"This society now numbers 174 members and assists in supporting fifteen widows and their children and three families of orphans. These receive from one rupee to five, each month, or an aggregate of Rs. 384, each year. The society has funds, in the United States, to the extent of Rs. 17,000, and in Madras, Rs. 7,600. Besides these items it has in its treasury an amount recently received for interest and sums received from the agents, at the close of the year, to be shortly invested, which gives a total to the credit of the society of about Rs. 26,000."

It remains but to allude briefly to changes in our mission families not already referred to. Ward Kingsley Burnell, son of Mr. and Mrs. Burnell was born October 22nd. Two of our mission families have been called to mourn the loss of dear children, Mr. and Mrs. Jones, having to part with little Arthur Safford, aged eleven months, on the 8th of August, and on the 27th of October, their infant Elaine, aged seven days. Ethel Mandeville Noyes, infant of Mr. and Mrs. Noyes, died at Kodikanal, the 29th of October aged 11 months and 7 days.

In the death of Mr. Rendall, at Bombay, June 13th, our mission has sustained a most severe loss, which it is very difficult, if not impossible to make good. The changes in our mission, consequent upon this, have already been alluded to, in other parts of this report. By request of the mission, a memorial sermon was preached in Madura, Sep-

tember 9th, during a session of the mission. As this has been printed it will not be necessary to repeat details given in that. It will, however, be pleasant to hear from Mr. Herrick, of our Madura mission, now in America, on furlough, who greatly esteemed Mr. Rendall, and whose affection was thoroughly reciprocated. What we quote was furnished by him, at the request of the writer of the memorial sermon, to form a part of this. But Mr. Herrick's letter reached India a few mails after our mission meeting in September.

Mr. Herrick after briefly touching upon the voyage to India, in 1845, on which Mr. Rendall accompanied him, and of the various duties Mr. Rendall had been called to undertake for the Madura mission, during the 38 years he spent in India, concludes as follows:—"And what shall I say on other points? 1st. The skill and accuracy manifested by him, as treasurer, was remarkable. These were especially apparent in the estimates presented from year to year, and the explanations subsequently given to officers of the Board, of things not understood or *misunderstood*.

"2nd. Regards for the feelings and best good of his associates. The business he had to discharge with us was, much of it, of a peculiar kind. How ready he was always to meet our wants, as far as he could, even if extra efforts were needed to do this. How careful he was to avoid, both in word or deed, any thing that would be liable to give offence or cause sorrow. I can say without the least exaggeration, that I never received pain from any act done or word spoken or written by him, though I have been many times helped comforted and cheered by him. And as he was anxious to help his associates in any way he could, so he was always desirous to help the natives, especially to help them spiritually, by self-denying labors.

"3rd. His consistency of conduct as a Christian and a missionary. He made the example of Christ his rule of life. Every one saw that he served but one Master and that he strove to serve Him faithfully. Every body knew that he was sincere, showing, as he did at all times, and in

all places, that he was just what he professed to be, a man of God, a true disciple of Jesus Christ.

"4th. Equanimity. This was partly the result of his natural temperament, but more, I believe, of firm abiding trust in God, and was very remarkable. How rarely did we ever see him unduly excited or cast down. Whatever the trials he had to meet, he was generally able to 'cast his cares' upon God and maintain peace of mind. This was especially noticable after the great affliction suffered in the loss of his beloved wife. Some of us, knowing how much she had helped and cheered him in his work, were anxious as to what the result of her absence might be upon his spirits and work, after his return without her. But bringing one of his daughters to help him, as far as she might be able, he was not only able to resume his work with cheerfulness, but to carry it on with the same degree of efficiency as before.

"As he put his trust in Christ, and strove to serve Him faithfully, so he experienced the fulfilment of the promise, 'Lo I am with you alway' and was sustained and comforted."

At a special meeting of the mission, held in Madura, June 19th 1883, the following resolution was adopted.

"Whereas; it has pleased our Heavenly Father to call away from us, by sudden death, our dear brother and esteemed co-laborer, Rev. John Rendall, therefore resolved, that while we are deeply sensible of the severe loss, which we have sustained, as a mission, in the death of our brother, yet we bow in submission to the divine will, assured that our Heavenly Father 'doeth all things well,' and grateful that our brother was spared for so many years, to work in India, and that his life has furnished us with an example so rich in faithfulness and love.

"We extend our most cordial sympathy to the bereaved family and friends of our brother, and our prayer to God is that their hearts may find comfort and strength in the assurance of Christ's blessed presence and teachings."

In drawing our report to a close, we do so with a sincere offering of praise to Almighty God, for the many mercies of the past year. He has visited us and greatly afflicted us, but with this affliction He has sent unnumbered blessings. We thank Him for keeping all of our mission circle and the large body of our native agents, from the dire pestilence. We thank Him for allowing us to spend so many years of most pleasant intercourse with our dear departed brother Rendall. We thank Him that He has permitted us to welcome two more to the ranks of our native pastors. We thank Him for the presence with us of His Holy Spirit and for the evidence that many among our native agents have been led, by His Spirit, to a new consecration of themselves to Him. The future will not be altogether free from trials and difficulties. But we enter upon a New Year with hope and courage, relying solely upon the promised presence of our dear Lord, and the guidance and influence of the Holy Spirit.

APPENDIX.

Extracts from Pastors' Reports.

Pastor Cornelius, of the East Church, Madura, writes as follows:—

“The Lord’s name be praised for His manifold mercies, and for enabling me to pursue my work, in His vineyard, throughout the year, with uninterrupted health. I have nearly finished my 37th year of service, in this mission, of which 12 years have been spent in the pastorate.

“I have the privilege of stating that most of the members of the congregation have been growing in grace and in the knowledge of Jesus, feeling more and more their sense of duty in contributing to the support of the church, and thankfully appreciating their religious privileges. In a few cases the self-denying spirit of some Christians and children, even in times of adversity, in their families, has developed in a striking manner.

“Instances are not wanting to show how anxious some members are for the conversion of their relatives and neighbors.

“Of the ten who were attacked by cholera, in my congregation, two died. One of these was a young sepoy. While a boy he received his Christian education in the North Line school. When he grew to be a young man, he enlisted in the army and served, for some years, at Secunderbad. He returned here to his native place on sick furlough. He applied to me for baptism. Before his baptism he was examined by the church as to his religious knowledge and character. His prompt and full answers to the questions proposed astonished his hearers and examiners, who, at once voted for his admission to the church. This young man was baptized on the 4th of November last, before a large congregation, in his military dress. But he lived less than a week, to show forth his saving faith, by his life. Early in the morning of the following Friday, he was attacked by cholera, and died before sunset.

"The death of another Christian woman, who had suffered very much, for four months, from a painful disease, with remarkable patience, shows that the religion of Jesus Christ is able to comfort and strengthen us, even in our times of greatest affliction and danger.

"Our Sunday morning service and afternoon Sunday school are well attended. Our Communion services are special seasons of refreshing. Hindus sometimes come, during the service, and stand in numbers at the doors.

"I preach, as usual, in the mission dispensary, in some places in the streets, and in Hindu houses and go to the courts and cutcheries, for religious conversation and the distribution of tracts.

"There are some Hindu youths, who are desirous of becoming Christ's disciples and privately attend our worship and Bible class, and drop their mite in the collection box and kneel during the prayer. May the Lord open the eyes of my many good Hindu and Mohammedan friends, and lead them to seek those things pertaining to their eternal peace."

Pastor Mathuranayagam was given charge of the West Gate church, Madura, near the close of the year and therefore can give but a brief report. He writes, "Since the first of November, I have been in charge of this church. The congregation numbers 196, of whom 48 are men, 58 women, and 90 children. During the season of cholera five became victims to it. Two of these evinced hope and joy at the time of their death. Special meetings, held in the streets, at the time of the epidemic, were attended by large crowds of Hindus and Mohammedans, who eagerly listened to the truth.

"At the end of the year, four applied for admission to the church. The prospects for the future seem bright. I am praying for success in this new work and that I may labor with more earnestness and zeal."

Pastor Williams reports of his church at Periakulam, "that four new families have joined my congregation, this year, coming from Roman Catholic and Hindu families. In one of these was a prominent man in the Roman Catholic church, who was a violent opposer of Protestantism. He was converted by God's blessing on the reading of a New Testament, which I gave to

him. Having renounced the errors of Romanism, he is now a zealous advocate of the truth as it is in Jesus, and is one of our most regular and active members. He is not only reading the Bible, himself, but is teaching it to his family and his neighbors.

“Seven persons have been added to this church, on profession of their faith, during the year. One of these is a man 62 years of age, of a respectable family, who came out from heathenism and joined the congregation in the latter part of last year. At the time of his baptism, on the 7th of October last, hundreds of his relatives and friends crowded into and stood round the church to witness the ceremony. We have hope that many of these may follow his example.”

Pastor Seymour writes of his church at Kombai, in the Periakulam station :—“I have reason to praise God for the changes He has wrought, among my people, during the past year. Some, who were very irregular, have been faithful in the performance of religious duties. Some, who neglected our prayer meetings, have seemed to take great pleasure in attending them, and have set up family altars in their own houses. Even some Sabbath-breakers have become regular attendants on our Sabbath worship, and observe the day in a Christian manner.

“A few have suffered great afflictions and have been oppressed by their heathen masters, but have continued steadfast and faithful, not being ashamed to tell of Christ to their neighbors. I have had the pleasure of admitting 20 to the church, on profession of their faith, who have proved themselves true witnesses for Christ, suffering persecution, for his sake.”

Pastor Isaac writes of his church at Kambam, in the Periakulam station, first describing several interesting meetings, held in Kambam, when the people from all the surrounding congregations, came together, making audiences of from five to six hundred.

“By God’s grace, we have been much blessed in our work, during the year. Twelve persons have been received to the church, on profession of their faith, and eight suspended members have been restored. Ten new families, comprising 40 souls, have been admitted to the congregation, having come out from heathen-

ism and embraced Christianity. At present there are under my pastoral charge 1015 souls, of whom 200 are communicants.

“My church has raised, during the year, for the support of their pastor, and other objects of benevolence, rupees 370. Three prominent members of my church have died, during the year, and as they were among our most active members, we feel their loss deeply. They gave evidence by their life and by their peaceful death, that they were true Christians.”

Pastor Nallatambi, writes of his church at Bodinaikanur, in the Periakulam station:—

“Five families, embracing 25 souls, have renounced heathenism, and embraced Christianity, all of respectable families. One of the men became a Christian by reading the gospel of Matthew, and another from what he learned of Christianity in an evening school.

“Prayer-meetings and singing-meetings are regularly held, among the people, and the Scriptures are taught to all the members of the congregation. The better educated among the men and some of the women are accustomed to pray in public. Two of the church members are earnestly preaching the gospel to the heathen.

“Thirteen persons have been admitted to the church, on profession of their faith, this year. It is about six months since I was ordained and installed over this church, and the members have contributed over rupees 200 for one-third of my support, and other benevolent objects. There are more than 300 souls under my charge, of whom 68 are communicants.”

Pastor Devasagayam speaks of his church at Pommanpatti, in the Battalagundu station:—“There are 61 members of the church here, in Pommanpatti, a slight decrease from last year. Eight children have been baptized and three marriages solemnized. The people have added one rupee, monthly, to their portion of my salary.

“Many members of my congregation are now absent on the coffee plantations in Ceylon. I here that they maintain their Christian character and try to induce others to join them. The heathen, who go to Ceylon, for a time, return more enlightened,

better behaved, and more ready to consider the question of embracing Christianity. A man of the thief caste has been converted and baptized, here, who received his first impressions of the Christian religion, in the Ceylon coffee gardens.

“The sudden death of Mr. Rendall has roused us all to become more zealous in our work of preaching the gospel to the heathen, and to lead holy lives, as he did. For like his, our work may be suddenly stopped. What we do must be done quickly, as our faithful or unfaithful labor may result in the eternal life or eternal death of those around us.”

Pastor Vethamuttu, of the Palani station, thus reports:—“Ten men from a village a few miles from Palani came to my house and said to me that they wished to become Christians. I asked them what had led them to form this resolution. They said they had twice before been to my house in Palani, and found I was away from home, and now they had come again and wished to hear more about the Christian religion.

“I tried my best to instruct them, and in order to find out their real motives for coming to see me and expressing this desire to become Christians, I asked them if they had had any special troubles among themselves, or law-suits with those around them, in which they hoped to get some help from the missionary. But they assured me that there was nothing of that kind. They believe in Christianity as far as they knew but did not believe in idolatry. They are well-to do farmers.”

Pastor Colton of the Dindigul church reports:—“The evangelistic work, which had been confined by me, hitherto, to the people of the town, was pushed further, during the past year, to all the suburbs, and villages within two miles. With much pleasure I am able to state that four of the members of this congregation have helped me, more or less, in this work.

“Though the town-people have manifested, all along, a great sympathy and attachment to all the schools under the management of Dr. and Mrs. Chester, and though they have learnt and heard much of the gospel, yet, they are sadly in need of moral courage and resolution to shake off the false religion of their forefathers. One hour of each day, in every class of Dr. Chester’s high school, is devoted to the study of the Bible. For five days

in the week, I devote an hour a day to teaching the Bible in this school. Our Sunday school continues with unabated interest.

"A young man was brought to Dr. Chester's hospital in such a condition that an operation was found absolutely necessary, in order to save his life. Amputation of the leg was successfully performed and the man recovered. But while he was in the hospital he had heard much of the Heavenly Physician and of salvation through Him. The True Light, which lighteth every man, had entered his heart and he earnestly requested that baptism might be administered to him.

"Four of the students and one village school-master of the C. V. E. S. Institution have united with the church, on profession of their faith."

Pastor Clark of the Pukailaipatti church, in the Dindigul station, thus reports:—"There are 175 souls connected with the congregations composing my church, of which number 40 are communicants. Services are held, on the Sabbath, in three different places, the average attendance being about 110. Family prayers are held in a number of the families.

"Christian girls who have gone from our congregation to the girls' boarding school, in Dindigul, and returned after completing their studies, have been of much use to our families, in telling to the people the truths of the Bible and in setting a good example. In the Sabbath services they assist very much in the reading of the Psalms and the singing of the lyrics.

"There are night schools in three places. The scholars devote a portion of their time to the study of the Bible and are regular in attending the services on the Sabbath. Our schools in the villages are doing much good to the people."

Pastor Christian of the East Karisakulam church, in the Mandapasalai station, reports:—"Seven villages belong to my pastorate. The members of the congregation come to meetings more regularly than they did before and show much eagerness in reading, learning and hearing the Word of God. Some of them are able to conduct the services on the Sabbath, and other days, in my absence, and some who were backward about receiving baptism and joining the church, have come forward and proclaimed

their love to Christ. Several are eager to go with me to preach the gospel to the heathen. In contributions they are improving.

"A substantial church building is needed in my place. Land is bought and the people are collecting money. I hope to begin the work next January, under the belief that the Lord will aid us to complete the work as soon as possible.

"I am also acting in Velanurani church, where there is no pastor. There are Christians in seven villages belonging to this church. In addition to the work I have in my congregation, I go very often among the heathen, to tell them the good news. I find to my joy that some are studying the Bible to understand its nature and principles."

Pastor Eames, of the West Karisakulam church, in the Mandapasalai station, reports:—"The people in my church are, I think, growing in the knowledge of the Scriptures and are laboring more to save souls. They are urged to give systematically, though most of them are very poor and require the sympathy and help of Christians, who are in better circumstances. Many of my people earn their daily food, in summer, when no one gives them work, by digging in ant holes. The careful saving of a handful of grain, by a single family, in a week, which in some cases is no easy matter, amounts to but about one pie. So my lot is to preach the gospel to the poor.

"There are some people also, in my church, who are not so poor, but they are rather indifferent to the duties of religion.

"One man, who received a portion of the Bible, during one of our itineracies, has come forward, confessed Christ as his Saviour, and joined the church, although he was opposed and persecuted by his relatives. He has paid one rupee towards the building of the church at Karisakulam.

"A Christian convert from the Naiks, has lost his wife, this year. He and his only daughter were also both taken dangerously ill. His heathen relatives urged him to return to heathenism and offer a sheep to their god, who, they say, is now angry with him for embracing Christianity. He refused and remains firm in his new faith, in this time of his afflictions. He has paid two rupees and a half, this year, towards my support.

"I have attended one itineracy, during this year, and was encouraged to see a small congregation formed during the time.

The church building, in this place, is not yet finished; but it is tiled and furnished with windows and doors. There is still plastering of the walls and floors to be done."

Pastor Thomas, of the Sevalpatti church, in the Mandapasalai station, reports:—

"The first two months of the year I spent in the Manamadura station, preaching the gospel to numbers of the people, in different villages and returned to my church in March. During the past two months I have conducted the Sabbath services, taught the Sunday school lessons and administered the Lord's Supper in the regular seasons at the appointed places, teaching and examining those who desired to become church members. I have also been to every house and held prayer meetings and visited the sick and prayed with them. I have visited each village congregation, in my district, once a month. My wife has often come with me, on my tours, and worked among the women.

"The catechists associated with me are doing satisfactorily the work of teaching the members of the congregations and preaching among the heathen. Delegates from the congregations have had two meetings and consulted in regard to the welfare of the congregations, passing needed resolutions. We think and hope that the Lord is blessing our work.

"About 140 persons embraced Christianity, in one day, at Sevalpatti, where I live. Part were from the heathen and a part from the Roman Catholics. Seven persons have been admitted to the church, on profession of their faith, and seven more by letters from other churches.

"A lame man, who keeps a bazaar, collected in a little box, at the rate of one pie a day, two rupees. He has given more than any other one to my support. Although regretting very much the loss of two members of the church, yet we have had reason to rejoice in their peaceful death. They used, while living, to speak with other women of the Saviour. They were regular attendants in all the prayer meetings. One of them often followed us in our tours and talked to her relatives about the Christian religion.

"I also look after the Samipatti church. A church building is being erected in this place. The kind friends in the United States have assisted us much, and the native Christians, also,

have done as much as they could. Messrs. Fowler and Merriman, connected with the Salt Department, have kindly given some help. We give many thanks to those who have so kindly assisted us."

Abstract return showing the number of cases treated in the Madura Mission and Dindigul Dispensaries during the year 1883.

					MADURA.	DINDIGUL.
Total of New and Old Cases	...	...	...	...	23,912	27,216
New Cases	...	...	...	...	15,379	7,712
Old Cases	...	...	...	...	8,533	19,504
In-patients	...	...	...	...	465	228
Medical	...	...	...	...	7,542	3,623
Surgical	...	...	...	...	6,489	2,186
Medical and Surgical	...	...	...	...	1,348	1,684
Europeans	...	...	...	...	107	51
Eurasians	...	...	...	...	454	136
Native Christians	...	...	...	...	4,419	2,533
Mohammedans	...	...	...	...	2,754	799
Hindus	...	...	...	...	7,645	4,193
Under 6 years of age—(males)	...	...	...	...	1,243	879
" " " —(females)	...	...	...	...	723	653
Between 6 and 21—(males)	...	...	...	...	4,858	1,399
" " —(females)	...	...	...	...	1,028	1,049
Over 21—(males)	...	...	...	...	5,763	2,352
" —(females)	...	...	...	...	1,764	1,380
Villages from which patients have come	...	...	...	...	217	495
Vaccination Cases	...	...	...	...	...	219

TABLES.

No. I.

Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.				Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain, or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Atten- dance.	Sabbath Schools.	Sabbath School Atten- dance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.								
		Ordnained.	Catechists.	Teachers.	Bible Women.																	Total.	Station Purposes.		Other Purposes.		Total.			
																							Rs.	A.	P.	Rs.		A.	P.	Rs.	A.	P.
Madura	1834	2	9	17	28	19	15	161	231	343	735	-237	31	34	10	547	13	493	127	129	160	1049	5	5	371	0	11	1420	6	4
Dindigul	1835	3	18	49	71	60	30	509	433	642	1584	12	39	16	13	1000	1	220	265	87	152	329	5	7	543	9	0	872	14	7
Tirumangalam	1838	...	19	16	36	57	30	394	351	586	1331	32	52	13	8	702	4	202	202	69	166	367	7	11	113	7	8	480	15	7
Tirupuvanam .	1839	1	7	10	18	15	9	109	147	139	395	-60	7	4	3	254	1	18	30	22	42	154	10	1	75	0	0	229	10	1
Pasumalai.....	1845	2	2	9	13	4	3	146	34	54	234	-59	2	5	1	150	3	190	141	23	10	168	12	0	87	11	0	256	7	0
Periakulam ...	1848	4	25	25	54	47	38	644	751	1255	2650	-6	62	36	26	1882	27	645	268	79	262	800	2	2	653	4	0	1453	6	2
Mandapasalai	1850	4	22	19	46	99	55	763	748	915	2426	104	65	60	37	1350	16	264	278	81	133	684	11	6	109	14	10	794	10	4
Battalagundu .	1857	1	14	19	38	33	17	213	232	432	877	80	39	18	11	453	19	390	127	67	115	174	9	0	167	6	1	341	15	1
Mélur	1857	...	6	13	20	10	9	45	52	99	196	47	10	1	...	94	9	97	35	20	31	88	5	0	47	7	6	135	12	6
Palani	1862	1	9	17	29	15	13	132	147	316	595	-97	23	5	5	416	13	353	53	27	71	76	12	10	110	11	0	187	7	10
Manamadura .	1864	...	9	14	24	24	22	116	132	217	465	42	23	9	3	290	5	150	49	34	51	91	8	7	206	10	4	298	2	11
Total...	...	18	140	208	13	377	383	3241	3232	4998	11488	-142	353	201	117	7138	111	3022	1575	638	1193	3985	10	1	2486	2	4	6471	12	5

No. II. *Statistics of Churches.*[illegible]

No. III. *Evangelical Statistics.*

NAME OF STATION.	ITINERACY.				BIBLE WOMEN.				BOOK DISTRIBUTION.													
	Number of Itineracies	Encampments.	Missionaries.	Helpers.	Days Labor of Missionary	Do. do. Helpers.	Days of Encampment.	Villages visited.	Hearers.	Bible Women.	Persons under Instruc- tion.	Do. received this year.	Houses visited.	Hearers.	Bibles sold and given.	Testaments do. do.	Scripture Portions do.	Received for Bibles and Portions.	Tracts.	School and other Books.	Received for Tracts and Books.	Total OF RECEIPTS.
Madura	2	9	1	8	1	72	9	82	4470	...	...	...	...	...	36	19	435	Rs. A. P. 24 10 5	14,681	2205	Rs. A. P. 261 2 0	285 12 5
" Mrs. Capron	...	...	...	...	...	...	...	...	...	9	726	260	486	16,716	4	18	34	4 9 9	2168	899	56 8 3	61 2 0
Dindigul	8	16	...	6	...	480	80	652	29945	1	...	...	...	...	26	4	593	18 14 0	6791	1584	179 13 1	198 11 1
Tirumangalam	1	4	2	10	16	80	8	92	8194	1	...	...	...	...	11	11	340	13 1 0	1175	1301	161 6 7	174 7 1
Tirupuvanam	2	6	...	8	...	72	9	98	3738	...	...	...	...	...	5	23	99	6 5 4	3956	856	153 0 0	159 5 4
Pasumalai	3	7	...	18	...	22	22	112	2749	...	...	...	...	...	14	27	305	9 13 3	2785	873	46 11 3	56 8 6
Periakulam ...	6	23	...	20	...	360	54	314	26432	...	...	...	...	...	7	26	265	4 10 3	2118	1183	107 7 9	112 2 0
Mandapasalai	3	8	1	22	3	111	15	157	8915	1	20	28	9	4500	23	5	130	19 1 0	7650	835	149 6 0	168 7 0
Battalagundu	6	6	...	36	...	38	38	60	8081	5	816	21685	...	...	20	42	327	21 6 6	1130	1299	29 10 6	51 1 0
Mélur.....	2	6	1	18	4	15	15	140	6455	1	...	...	...	...	9	6	136	3 11 6	688	621	90 4 10	94 0 4
Palani.....	1	6	...	9	...	49	7	87	4096	1	...	...	65	1200	26	31	874	77 8 9	913	403	40 15 5	118 8 2
Mánámadura...	2	10	1	17	10	402	49	223	10433	1	18	11	191	2291	15	26	158	10 15 9	675	1222	118 8 9	129 8 6
Total...	36	101	6	172	34	1701	306	2017	113,508	20	1580	301	2436	32,887	196	238	3696	214 11	644,730	13,281	1394 14 5	1609 9 11

No. IV.

Educational Statistics.

NAME OF STATION.	PASUMALAI SEMINARY.						BOARDING SCHOOLS.						VILLAGE AND DAY SCHOOLS.										HINDU GIRLS SCHOOLS.			Grand Total in all Schools.	Fees from all Schools.				
	Teachers.	College Class.	High School.	Regular Theological Class.	Partial Course and Teach- ers Class.	Total of Scholars.	Schools.	Masters.	Mistresses.	Pupils received in 1883.	Do. left in 1883.	Male Pupils.	Female Pupils.	Total.	Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist & Heathen Boys.	Do.	Do. Girls.	Total.	Total of Scholars.			Schools.	Teachers.	Scholars.	
Madura	-	-	-	-	-	...	1	2	3	32	21	...	69	69	13	18	3	3	46	31	77	331	15	346	423	4	-	11	...	492	Rs. A. P.
" Mrs. Capron	-	-	-	-	-	...	2	1	2	4	5	21	17	38	30	38	2	68	22	90	915	1	1	5	251	251	0 0 0
Dindigul	-	-	-	-	-	...	1	4	...	47	11	65	...	65	17	14	3	55	34	89	254	10	264	353	1	1	1	25	443	330 3 7	
Tirumangalam .....	-	-	-	-	-	...	...	...	...	...	...	...	...	...	10	6	3	18	15	33	71	3	74	107	1	1	1	12	119	107 1 0
Tirupuvanam	-	-	-	-	-	2	2	1	18	13	31	13	-	-	-	...	222	1552 10 4
Pasumalai	8	18	149	11	178	178	...	...	...	...	...	...	...	...	27	17	8	118	39	157	443	3	446	603	-	-	-	...	603	150 0 0
Periakulam	-	-	-	-	-	...	2	2	2	22	18	28	13	41	15	12	3	84	32	116	219	19	238	354	-	-	-	...	395	176 3 0	
Mandapasaalai	-	-	-	-	-	...	2	3	2	70	19	24	46	70	15	10	6	66	16	82	138	2	140	222	2	2	2	23	315	473 0 7	
Battalagundu	-	-	-	-	-	...	1	1	1	3	3	13	1	14	14	13	1	7	3	10	225	1	226	236	1	1	3	40	290	182 7 6	
Mélur	-	-	-	-	-	...	1	1	1	2	...	...	50	50	13	9	5	43	16	59	303	15	318	377	2	4	4	55	482	65 2 6
Palani	-	-	-	-	-	...	1	1	2	35	24	30	17	47	3	10	...	8	...	8	162	...	162	170	1	1	1	15	232	158 13 6	
Mánamadura	-	-	-	-	-
Total...	8	18	149	11	178	178	15	15	13	215	101	181	213	394	159	149	35	531	221	752	307	472	3146	3898	13	28	511	4981	5492	3 9	

Post Office Address of the Missionaries.

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REV. E. CHESTER, M.D.	}	Dinhizid.
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REV. J. T. NOYES	}	Kodikámal.
MRS. M. J. NOYES		
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MRS. M. L. HOWLAND		
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